


I-7



Digitized by the Internet Archive
in 2015

<https://archive.org/details/lifelightforwome439woma>



Life and Light

Vol. XLIII.

SEPTEMBER, 1913.

No. 9

Rev. and Mrs. Pāul L. Corbin sailed July 15th from Boston, returning *via* Siberia to their work in Shansi after a furlough year spent for the **Missionary** most part in Collinsville, Ill. Mrs. Lawrence Thurston **Personals.** sailed from Vancouver, August 13th, to take up work under the Presbyterian Board in Nanking, China. Mrs. Thurston, then Miss Matilda Calder, was for several years a missionary of the Woman's Board in Marash, Central Turkey, and since her return from China in 1912 many have had the privilege of listening to her addresses. Dr. and Mrs. Charles W. Young of Peking, sailed on the same boat, returning from furlough. Rev. and Mrs. E. S. Cobb sailed August 16th, returning to Japan.

Dr. and Mrs. John Howland of Guadalajara, Mexico, and their daughter Bertha were among the callers at the Board rooms in July. Miss Howland sailed July 25th to meet her fiancé, Mr. John Hubbard Ward, and the marriage took place in Geneva, early in August, amid a pleasant gathering of family friends. Miss Louise Hoyle and Miss Margarita Wright were among the guests expected from Barcelona, where Miss Howland taught for several years in our girls' school and where she will now reside, as Mr. Ward is engaged in business in that city.

Miss Hoyle, to the regret of all, has terminated her present term of service in Barcelona and is returning to her home in Norwood, Mass.

Dr. and Mrs. Sydney A. Gulick of Kyoto arrived in San Francisco, July 15th, and for the present are staying with Mrs. Gulick's mother in Oakland, Cal. Dr. Gulick has come to the United States for special medical treatment, but reports himself improved in health by the voyage.

Miss Emily S. Hartwell of the Foochow Mission sailed from Philadelphia, August 9th, expecting to spend some time in Europe *en route*, and also to visit the missions in India. Miss Grace A. Funk (W. B. M. I.), of the same mission, sailed from San Francisco, August 12th, to resume her work at Shao-wu.

A company of young missionaries are booked to sail on the Siberia from San Francisco, August 26th, among them Rev. and Mrs. Jerome

C. Holmes, Miss Elizabeth W. Pettee and Miss Nettie L. Rupert for Japan, Miss Carolyn T. Sewall, Miss Mabel Huggins and Miss Ethel A. Long for North China, and Miss Anna W. Kauffman for Shansi.

Miss Minnie A. Tontz, designated to the Rhodesian Branch of the South Africa Mission, was commissioned in her home at Highland, Ill.,

Commission August 3d. The commission was presented by Rev.

Services. D. G. Davies, Miss Tontz's pastor, and her brother, Rev. Knowles Tontz, took part in the service. Miss Tontz sailed August 16th from New York, to join Rev. and Mrs. Thomas King in England.

A service of exceptional interest was held in the rooms of the American Board, July 23d, at which Miss Elizabeth W. Pettee, daughter of Rev. and Mrs. James H. Pettee of Okayama, Japan, was set apart for service in the land of her birth. A good number of relatives and friends were present, including the mother and brother of Dr. Pettee. The service was conducted by Rev. Enoch F. Bell, associate secretary, who presented the commission. Miss Lamson spoke for the Woman's Board which has adopted Miss Pettee, and the prayer of consecration was offered by the beloved editorial secretary emeritus of the American Board, Dr. E. E. Strong. Miss Pettee is a graduate of Mount Holyoke College, class of 1905, and has taught several years with great acceptance. She has also spent a year in Japan with her parents and will be able to enter at once upon the evangelistic work for which she is specially fitted.

The annual meeting is an event of far-reaching influence in the yearly history of the Woman's Board. For many months before it materializes

Plans for a committee appointed for the purpose by the Executive Board, is engaged upon the program and also unites with local leaders in making the best possible arrangements for its setting.

Springfield is the advantageous spot where our Board forces will gather next November 12-14, from Wednesday morning until Friday noon. We would like to call the attention of Branch officers to an *early appointment of delegates* and to a *determined effort to secure the full quota of delegates from each Branch*. The opportunity for enlightenment and inspiration is surely the best the Board has to offer to its wide constituency. Early in the fall the home secretary will be prepared with blank cards to be sent to each delegate to be filled in and mailed by her to the Springfield hospitality committee.

The features of this coming meeting are arranged somewhat differently

from former years, in the hope of added efficiency. Details of the program will be given later. For the present we mention the following:—

1. Wednesday morning will be devoted to Branch reports and to free discussion of important points in the same, all conducted however, in a somewhat different way from formerly, since there appears to be a widespread opinion that such reports, gathered in advance, may be summarized and presented by the home secretary.

2. An emphasis will be given in the sessions generally to the need and proper development of thorough-going business principles in the work on the home base. To further this aim, closely in accord with our new textbook outlines, it is proposed to present three addresses on vital topics, practical and spiritual, from the home-base standpoint.

3. A general evening platform meeting will be held Wednesday, partly overlapping the hours of the Young Women's Supper and Rally.

4. Missionary and other addresses usual to our meetings will form a prominent part in the program. It is suggested and now planned that missionaries and some Board and Branch officers visit the weekly prayer meetings Thursday evening, in and near Springfield, carrying appropriate messages.

It is most desirable that all our delegates plan to include the first session Wednesday. Other workers will be heartily welcome,—so far as room permits. It is hoped that all will plan to remain until the close Friday noon. Let us all unite in prayer from this time on, that the gathering may be characterized by instructive features of practical worth, and by spiritual fervor.

M. L. D.

It is with gratitude that we report the appointment of a new worker for Eastern Turkey,

A New Worker —Miss Myrtle O. Shane of Lawrence, Kan., where she graduated at the State University. She has had several years of successful teaching in the West. Miss Shane comes from the Christian denomination and has been active in various

forms of Christian work. She hopes to take up work in Bitlis and to be associated with the Mount Holyoke School there, just now so specially bereft by the death of Miss Mary Ely.



MISS SHANE

While the Woman's Boards were holding their Summer School at Northfield another significant missionary conference was convened for **Missionary Education** the twelfth time at Silver Bay, Lake George, by the **Movement.** Missionary Education Movement. To this ten days' gathering came workers of many denominations, young and old, men and women. Of the five hundred and twenty-nine present, seventy-one were Congregationalists, including representatives of women's home and foreign missionary interests and five leaders of classes—Dr. Schwartz of the Home Missionary Society, Mr. Bell, Dr. Smith and Miss Emerson of the American Board and Dr. Weston of the Sunday School and Publishing Society—as well as Mr. Hicks himself, General Secretary of the Movement.

Through three denominational meetings the work of distinctively Congregational societies was described, with the happy result of bringing to delegates a fuller recognition of their Congregational responsibility. Through regular classes both home and foreign missions were studied for one hour daily, and graded missionary instruction in the Sunday school for another. Open parliaments offered opportunity for discussing under expert leadership such topics as service and programs for Young People's Societies and Sunday schools, the church's policy and methods as regards missionary education and giving, the use of missionary exhibits and demonstrations, and the unifying of all the missionary activities of a church through a central missionary committee. Demonstrations of Chinese life and of the landing of a body of immigrants at Ellis Island not only increased sympathetic understanding of these people, but were effective object lessons regarding the use of dramatic methods in the local church.

To those delegates primarily engaged in woman's work such a presentation of the whole program of missionary education for a local church as is afforded by this Conference proves most helpful. It furnishes the background in direct relation to which their own particular activity is to be advanced. That there is promise of increasing co-operation between the Missionary Education Movement and Woman's Boards should be cause for much rejoicing.

M. P.

The American Board and the three Woman's Boards are uniting in the publication of a "Cycle of Prayer" for next year, which differs some-
Prayer Calendar what in style and in the matter contained from the
for 1914. Prayer Calendars of previous years. It consists of a
blocked pad mounted upon a board with an attractive design at the top

with the date 1914 embossed in gilt figures. The calendar pad contains the names of all the missionaries, men and women, with an appropriate quotation for each week. The coloring is in soft browns with some red lettering on the cream paper of the pad, and the whole forms an attractive and convenient reminder for the daily prayer for missions, so much urged and desired in these days. The price will be twenty cents, with five cents additional for postage, and the calendar will be ready for Branch meetings and for general sale in September. As the edition is not large it will be best to send your orders to Miss Hartshorn early in the autumn.

THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD

RECEIPTS FROM JUNE 18 TO JULY 18, 1913

	For Regular Work.	For Buildings.	For Special Objects.	Lapsed Condi- tional Gift.	From Legacies.	Total.
1912	\$5,259.03	\$2,313.00	\$68.41		\$1,009.87	\$8,650.31
1913	6,717.99	1,390.00	73.26			8,181.25
Gain	1,458.96		4.85			
Loss		923.00			1,009.87	469.06

FOR NINE MONTHS TO JULY 18, 1913

1912	84,291.85	10,503.04	2,058.60		14,883.56	111,737.05
1913	88,837.15	22,620.80	1,924.83	2,500.00	18,006.62	133,889.40
Gain	4,545.30	12,117.76		2,500.00	3,123.06	22,152.35
Loss			133.77			

DRILLING THE ARMY

BY ANNIE P. HILLIS

This article by Mrs. Newell Dwight Hillis presents Chapter IV of the text-book and makes the fourth in the helpful series now being issued as leaflets.

A few years ago there was a war between the oldest, largest, and in natural resources probably the richest nation in the world, and her next door neighbor,—a little people. A great sum of money had been set aside to equip the army of the large nation against foreign foes. Secure in their belief in the power to take care of themselves, nine tenths of that money had been spent on luxury, contributing to the personal comfort of a few. Ignorant or indifferent to danger, the army was sent out, a collection of ill-assorted, undrilled soldiers in embroidered robes and silken boots, armed with fans and umbrellas and such out-of-date rusty weapons

as had been collected from second-hand supplies discarded by military experts. Their methods were as antiquated as their guns. And their ignorance of the strength and skill of their enemy so great that it would have been ridiculous had it not been tragic. Their quick and complete defeat astonished no one so much as themselves.

Their enemy was a small people, small in stature, slight in physique and few in numbers. But they were prepared. They had studied the territory, they had examined the conditions, they were thoroughly drilled and their equipment at the expense of great self-denial, was complete and adequate. Their care and conservation of their forces and supplies has been an object lesson to the world ever since. They had learned how to utilize their resources, and one of the greatest lessons in history, in the economy of force, of efficiency, was set forth. From a little-known, semi-barbaric people in the eyes of the onlooking world, they suddenly emerged into the foreground a people no longer to be looked upon as curiosities for cabinet use, but a nation to be considered and reckoned with in the plans of the great powers. Is it necessary to draw the parallel or will the women in the Christian Church imitate the example of the victorious Japanese, or of blind, misguided, defeated China?

In the first chapter of our text-book Mrs. Raymond estimates the number of women in the world to be 703,000,000, of which 238,000,000 belong to the Christian faith,—practically one third of the whole number. In other words, this estimate would show that if our company were ready for active service, well drilled and equipped, we should have an easy task to accomplish. For each one of us there would be the responsibility of the evangelization of two women only. Now if this were military warfare, the meeting of a foe twice our number might be overwhelming. But we are not responsible for victory. It is not even a matching of strength with strength, it is simple messenger service which is laid upon us. Surely the delivery of a message, above all a message of good news, to two of our sisters, however distant or secluded, should not be beyond the possibility of every woman in the Christian Church.

But the first necessity for the delivery of a message is a knowledge of where and how these sisters are to be reached, and next, an establishment of a means of communication. This is a complex problem, but already largely solved. There is hardly a woman in the world so secluded that admission to her in some way may not be found. The difficulty is not so much her seclusion as our apathy and indifference, generally caused by

ignorance. The old answer of a missionary enthusiast to the young woman who frankly admitted that she had no interest in foreign missions touched the heart of the matter. "Of course you haven't, you don't know anything about them." This is the cause of a neglect of this most important part of the King's business. Women do not know. Knowledge does not come from merely listening with half opened ears and more than half closed mind to a missionary address or sermon. Knowledge comes only from study or service. In one of the most attractive hotels in California there is a motto on the wall, "We learn to do by doing, to serve by serving, to love by loving." And one might add, "To know by finding out." This is the kind of knowledge which sinks in and takes hold. Mrs. Raymond in the first paragraph of Chapter IV quotes Bishop Doane, "Know and you will feel, know and you will pray, know and you will help." It is at present, the main business of the force already organized in our missionary societies to see that the other women know. This is as large and perhaps a more difficult task than to carry the message to non-Christian women on the other side of the world.

In the previous chapter Mrs. Raymond suggests the concentration for a year upon one purpose. It would be well worth while to make, the coming year, one unanimous, concentrated effort to inform the women in the churches of the peculiar opportunity which is open for perhaps a very short period,—ten or twenty years at best,—in which it will be possible for the women in Christian lands to influence and shape the future of the women in such lands as China, Turkey and Japan. Social and political events have made the metal molten. Now is the time in which the die may be set. And it will be a short time at the most, that we shall have the chance. The movement is well begun, the preliminary work is done, plenty of material is at hand, we are now without excuse if the resources go to the building of Summer Palaces instead of to the drilling of the army. The general preparation has been made, the responsibility now rests upon the local leaders.

Until the establishment of the United Study of Missions the work of education rested largely with the president of the society, when as was too frequently the case the society was of one-woman power. Or with the Secretary of Literature whose business it was to keep herself informed as to new leaflets, pamphlets, etc., issued by her own Board, and to pass them on through her society as suited her convenience or the special needs of the Program Committee, if such existed. It speaks well for the devotion and consecration of the women who held these positions that,

instead of languishing and dying of starvation, societies multiplied and grew. But that growth itself implies new responsibilities and makes possible further endeavor. When the task is so great that it is bewildering and overwhelming, it requires infinite courage and patience. But when so much has been accomplished that the end though distant is in view, and when the means though apparently inadequate have been already multiplied until they are not merely doubled or tripled but tenfold, then the task is inspiring. And there is good reason to expect cooperation and response from the women who as yet have not been active. We are in the condition where the work already begun is to be extended and its very success is a good promise of farther and larger results.

Now how shall we go about it? Just as the scientists are teaching us to do everything else. By intensive methods, by developing greater efficiency, utilizing present resources and preventing waste.

First of all we are to study and utilize the material on hand. We are to carefully consider the qualifications of the women who make up our congregations with reference to the way in which they may be set to work most effectively. In every church there is a group of workers who by force of necessity have been developed into specialists. The woman who is par excellence, a treasurer; another who is musical to her finger tips; another who is a natural caterer, and another who is the rare but most needed Mary of prayerful mood. These we have already. They are at work and no society can exist without them. But a host of other women, the other Marys and Priscillas and Lydias and Julias and Phobes and the sisters of Nereus whose names are not even known to us, and even the little Rhodas, all of whom have more or less pronounced gifts or talents of which we do not know. These also belong to the household of faith and the responsibility and the privilege is theirs also. It is a part of our business to lead them to a realization of the necessity and importance of their part. This is a delicate affair requiring courtesy and tact and enthusiasm and, above all, concentration. There must be belief in the work itself and in the women who are to do the work. This calls for the wisdom and efforts of more than the president and leader. There should be a group of leaders, women who will give time and thought and prayer, who are "not easily provoked" but who "believe and hope all things." And it is a blessed part of the Master's work that such work develops these qualities, and that the women who begin with little knowledge and narrow views grow broader and stronger and sweeter through such service.

These positions cannot be filled successfully unless much time and thought be given to the work. But it is a most encouraging sign of the times that so many women of culture and means and breadth of view are devoting themselves to the King's business. It takes women of brains to comprehend its bigness and importance. It takes women of consecration to be diligent in the service and faithful to the necessary multitude of details. It takes time and work to digest and assimilate all the mass of material which comes with the reports from the fields and the survey of the home resources. All this must become a part of the working knowledge of the leaders, else they are out of touch.

Then they must know their force as well as their field. Who are the women of the church and what are their qualifications, how they will best fit into the plan of work and how they will be brought to realize that this is their business and made willing to assume their parts. "The King's business requireth haste," therefore all the messengers are needed. A list of every woman in the church should be made with the particular kind of help which she is fitted to give. A general plea accomplishes little, this fruit must be hand picked. Until this is done the society has not fulfilled its mission. For no church is in healthy and sound condition where any considerable part of its membership fails to act. If the bough does not carry the sap to the outlying twigs and branches, the strength of the tree is depleted and it cannot bring forth full fruit.

This then is the first step in our year's program. Having called out the forces, what shall we give them to do?

The ideal arrangement is a system of groups by which each neighborhood may have its reading or study circle, which will meet oftener than the monthly program meeting and consider the subject of the year's study more thoroughly than is possible in the general meeting where all are present. This affords opportunity for those of kindred age or interest to take up the study in the way best fitted to their particular liking. Many such small classes have already gone on year after year holding weekly conferences, reading circles or serious study hours. These have continued far beyond the six meetings for the six chapters, on through the year, taking up and discussing other books upon the subject, which is studied from many viewpoints.

Mrs. Raymond tells us the complete plan of education of the Woman's Society must provide for the women who study hard, the women who will study a little, and the women for whom the information must be prepared and written out in homeopathic doses. So that a large society

might well have its program meeting, its study class and its reading circle. To these may be added a Home Department for shut-ins and sometimes an evening class for those young women who are busy all day.

The program meeting is the stand-by, your old friend who reappears again and again, always welcome but more appreciated when coming in attractive and varied dress. There is no limit to the variety of ways in which a program may be presented. The greater the variety the better. A number of programs are given at the end of Chapter IV. The one by Mr. White is especially adapted for foundation work and Miss Kyle's for our own denomination. The social program will be of great help in providing a change from the ordinary routine, and especially in touching another kind of interest. In all programs, except in the devotional part, a little fun, an occasional good laugh are the best preparation for driving home the more serious point and making a striking contrast. This is thoroughly understood and practiced by public speakers who wish to make their words remembered.

Fortunate indeed is the society which has in its city the large interdenominational lecture class where several hundred women listen to such speakers as Mrs. Farmer and Mrs. Montgomery in Brooklyn and New York and Mrs. Daniels in Boston. In no other way have the barriers between denominations been so broken down as by this friendly meeting together with one interest which is common to all and supreme in all. China and Japan are setting us the example of the value of union work. It is a cause for rejoicing that this opportunity for co-operation has come to the women of America.

The Home Department for those shut in either from illness or from busy cares may be of great value. Often it is the invalid whose hours are long and dreary who learns best how to pray, and who can do more for her society than many an active worker. A society might easily lose its greatest blessing in overlooking such as these. Earnest, fervent, effectual prayer is the most powerful agency within human reach, and it is the misfortune of very busy people that prayer is too often crowded out of the lives which perhaps most need the guidance of a higher power.

Last of all a missionary library should be the possession of every society. Not only should it consist of books, well chosen and carefully distributed, but it should own and circulate constantly renewed packages of leaflets, of which there is now an unlimited supply published by the different Boards. This should be in the care of some one who is faithful, tactful and eager that the books should be read.

These are some of the ways and means of drilling the forces. Let them be adopted with a definite aim to be reached, in increase of members, interest and gifts and the result is no more uncertain than that the coming year will be laden with blessings for the church at home and abroad.

OUR WORK IN SIVAS

(See frontispiece)

For this comprehensive and vivid description of Sivas, Western Turkey, we are indebted to the Rev. Charles H. Holbrook of that station, from whose fuller accounts the article has been condensed.

Your first good view of Sivas is from the top of a long dusty hill which slopes up from the bridge. As you pass the little white guardhouse on the ridge a panorama of the city is spread out before you,—the yellow brown mud walls of the poorer quarters in the foreground, the white plaster walls and red-tiled roofs of the better quarters a little to the left, and the forest of minarets and slender green poplars rising from every quarter. In the center stands the huge rock of the old citadel, a small acropolis thickly built over with the poorest of mud houses, except for the weather-beaten old wooden bell tower on the highest edge. To the left the bare brown mountains rise in massive strength,—in the center background the creamy white of long gypsum cliffs gleams in the sunlight; while to the right, fresh green fields dotted here and there with the darker green of willow groves, slope gently down to the slow-winding Halys,—a wide, rich plain, backed again by a range of rugged mountains.

A few moments later you will pass the toll guardhouse or Gas Khan as it is called because all the oil which enters the city is unloaded here. Perhaps you will find here one of the long strings of fifty or a hundred camels you have passed on the road, waiting to be relieved of its load of kerosene oil. Just beyond here you get your first glimpse down a typical Sivas street of the poorer quarters; the black mud walls, the projecting second stories supported by braces from beneath, the peaked chimneys, the rows of mutilated willows, the idlers on the curbstone, and in the background that which dominates almost every street in the Turkish quarters, the graceful, silver-pointed minarets.

The street running up to the right of the mosque is our "back street," a rather poor and narrow Turkish street. Turning to your left just beyond that row of trees you enter our street, one of the best in the Armenian

quarter, and in another minute you are standing before the compound gate. Just inside is the missionary residence now occupied by Dr. Clark. The large house in the center of the picture is the home of the Partridges who live in the half this way. This is a fair example of the better style of houses in the city; white plaster walls, unpainted wood-work, red-tiled roofs, the second story almost invariably projecting over the lower and often built at a different angle from it. About five minutes' walk straight up this street takes you to the hillside village of Hoktar on the edge of the city, and in the green fields on the hill behind it the new buildings of the Sivas Teachers' College are soon to rise.



A PART OF THE MISSION PREMISES

After several days amidst the strange sights, sounds and smells of roadside khans and villages you will doubtless find it pleasant to rest quietly next morning in the little bit of "dear old U. S. A." enclosed by our compound walls, for on this plot of ground of less than an acre are grouped the hospital, the girls' school, and the Clark missionary residence, with a small garden and girls' playground between. This is the center of our station life, and all day long you will see missionaries, teachers, doctors and nurses passing busily to and fro; now and then a horde of schoolgirls or small boys playing at recess, and at all times visitors, hospital patients, and tradespeople coming and going.

It is of course the girls' school which contributes most to the life of

the compound. Two hundred out of the seven hundred girls in our schools are gathered daily in this building, forty of them being boarders. Out of school hours the small playground is a gay and noisy place, while at almost any hour of the day the strains of piano or organ float down from the practice rooms above. The new piano, the gift of the ladies of the Woman's Board of the Pacific, has been kept very busy this year while aspiring musicians struggled with the "Maiden's Prayer," and other classics dear to the amateur heart.



MISSIONARIES AND OTHER WORKERS AT SIVAS

Class-room recitations are much more prosaic than playground games and piano lessons, but of course you will want to look in on the real, serious work of the school in the classes in operation all day long across the way. To your left, as you enter you pass the door of the kindergarten where eighty little tots are playing Froebelian games with as much zest as any similar group in America. They are not all as rosy cheeked and golden haired and blue beribboned as those at home, but big brown eyes and faded calico frocks and bare feet have a charm all their own.

On your right is the handwork room,—from which room work is

given out to scores of poor women who earn thereby much of their living. Do not stop to look over the stock of dainty lace collars, doilies, etc., unless you are willing to risk the temptation to buy for friends at home,—for it is very beautiful work indeed, and many good American friends have learned to appreciate its skillful and artistic workmanship, and have thus provided work in this far-away land for a most needy class of women,—widows, orphans, and others dependent on their own resources. So many women are constantly coming and going with handwork that the teachers of the girls' school have to keep a sharp lookout lest some of those who come ostensibly for handwork are not prospective mothers-in-law looking for brides for their sons. In this country, as perhaps you know, the young people have very little to say about the question of their marriage. Mothers of marriageable sons hunt about for a girl who takes their fancy and ask her parents for her. The bride always goes to live with her husband's family and is first and foremost the slave and drudge of the household, only incidentally a wife and mother. Just therefore as an overburdened housewife in America inspects critically the waiting line at the "intelligence office" for a new "maid," so a would-be-mother-in-law in this country sizes up the floor-scrubbing and bread-making abilities of the possible "brides" in the vicinity. Naturally a girls' school is like honey to the flies and it not frequently happens that strange women caught curiously prowling and peeping about the premises have to be politely but firmly escorted out of the compound gate. I think, however, that you will not be challenged if you care to "prowl and peep" around a bit through the school corridors upstairs.

Classes in Armenian and Turkish will be "all Greek" to you, doubtless, but you will be interested to hear their excellent English or examine their neat botany notebooks. A Turk who once visited the school was simply amazed to see girls doing difficult algebra and geometry propositions with ease and composure,—perhaps you too would be surprised to see the dainty sky-blue dresses each girl in the Junior Class is making all with her own hands to do honor to the Seniors' Class Day. Dress-making, cooking and all other household arts are as carefully taught as physics and history. If you should happen to be about the compound on Saturday you would see a curious sight. Saturday is housecleaning day, and every girl, so neatly gowned during the week in pretty girlish clothes, on this day dons her village clothes,—queer baggy trousers or odd aprons,—and with mop and pail goes at her appointed work with a vig-

orous energy worthy of Amazon ancestry. The seven girls shown in the picture are a very typical group, dressed up in ribbon crowns and streamers to represent their parts in a little allegory which they acted out at a Christian Endeavor social. The girls as well as the boys are fond of dramatics, and just amongst themselves sometimes get up very creditable little plays.

The girls' school building like the boys' is hopelessly crowded and inadequate. Forty boarding girls without bedsteads sleep on the floor



PUPILS IN BOARDING SCHOOL

in a dormitory room designed for twenty; but they are cheerfully making the best of it in the hope that by next year when the new building for the boys is well under way on Hoktar Hill theirs too may be started on the fine green slope below the boys' school.

I am sure however that the few fleeting glimpses of the city you got as you rolled through in the swaying *araba* on the day of your arrival have made you eager for a ramble about town, so if you are not too tired let us start off up the street in the direction of the boys' boarding school. To the actual traveler the most interesting scenes in a foreign city are not

always the great buildings and famous literary and historical haunts, but are often the little glimpses of real life, the everyday life of the people, the out-of-the-way nooks and corners not commonly visited or noticed, the odd ways and customs. Sivas has not many "sights" of the tourist order to claim our attention,—a few old Seljukian ruins, the market, the various schools and churches,—but Sivas like every other Turkish city is full of "local color" and picturesque bits of "real life." At every turn of our tramp about town this morning you will find a thousand little



A TYPICAL STREET GROUP

things to attract your attention. I can show you only a few for lack of space. Here for example just as you come out of the compound gate is a very typical little street group: two young mothers with their children and their knitting enjoying the spring sunshine in a sheltered corner of the sidewalk, while just beyond the bread man is passing on his daily round of visits to his customers. He will stop at the very next door to deliver the bread you will eat this noon at the Partridges. All the way up the street you will find similar groups of women and children sitting at their work in the doorways of their houses. Hens run freely in the

streets and add a bit of lively color to every group. The picture also gives a good idea of the simple architecture of these houses: rough wooden frames, mud walls, plaster chimneys, and all kinds of gable ends crowned by the universal red-brown tiles.

Just a bit further up the street we shall pass a little shop,—a sort of corner grocery where you may buy fruit, vegetables, glass, bracelets, buttons, loaf sugar, nuts and various other nondescript articles. Two ox-carts are drawn up in front, the oxen taking advantage of the stop to steal a nap. In the early morning, neighborhood groups are fond of gathering



IN THE EARLY MORNING

in the streets when some villager friends happen to come into market with their donkeys, and seated in a family group on the ground they bargain and barter and exchange gossip. In this picture the black and white checked *charshafs* (sheets) of the women are very conspicuous. Turkish women almost always wear them, Armenian women often. The woman standing with only a black *yasma* (kerchief) on her head is an Armenian, so too is the girl back of her. The man standing by the donkey with a white cloth around his fez is a Turk. The half-opened door beyond is the usual style of street door, with heavy brass knocker and a zigzag of iron bolts. At every hour of the day the streets will be alive with passing villagers going to and from the market, coming in with donkeys and ox-carts loaded with wood or produce, returning with family supplies. Now and then a train of camels stalks sedately through the street in silence.

EIGHT WEEKS IN THE TUR 'ABDIN

BY DIANTHA L. DEWEY, MARDIN, TURKEY

Some months ago my mother and I started on our third tour of the villages of the Tur 'Abdin, which means "The Mount of the Servants of God."

Miss Bell has written an interesting account of this region in *Amurath to Amurath*. She is chiefly interested in the ruins of old churches and



ON THE JOURNEY

monasteries in this region. The abundance of ruins of this sort shows that these people are indeed a God worshipping people, who took refuge in the mountain-fastnesses where they might be at liberty to worship their God in their own way. It is not a place most people would pick out to live in; rocky hills with deep cut valleys where traveling is slow on mule and donkey back and anyone who is in a hurry goes on foot, stepping from rock to rock. The people keep goats, for they can nibble among the rocks and from the shrubby trees of the region. Where the valleys widen a little, terraces are made around the foot of the hills and across the valleys to hold what little earth accumulates; the earth is broken a little with a pointed plough and a yoke of small oxen; and wheat, barley, lentils, cowpeas, and vineyards are planted. If the grasshoppers,

worms, and bugs do not come, a small harvest is reaped, one seventh of which is given for taxes to the government or to the local *agha*, one twentieth for the rent of the land, and one fifth must be saved for seed for the next year. Those who borrow money must pay forty per cent interest. In places that are fortunate enough to have water for irrigation a second crop of yellow millet is planted, to supply bread for the family, while the wheat which commands a better price is sold. If the family can gather enough to keep them from starving and support one or two oxen and a donkey, they are thankful.

We arrived in Kulleth, our first stopping place, just at the time of millet harvest. We had forgotten how busy the people are here at that time so there were no opportunities for meetings excepting on Sunday. How those poor people worked to get their millet dried and under cover before the rain, which fell the day before we left. Some of it must have been spoiled, which was hard luck after the damage done the cotton by the grasshoppers. They have felt the need of a new building for some time, for their church is small and has to be used as a schoolroom, and the pastor's room is also small; so they gathered what they could among themselves and sent out appeals to the other churches that have been helped by them at such times, and began to build, first a large arch over the gate to the yard and then a room over it, adjoining the pastor's room. We had the pleasure of occupying this nice new room with several windows, in place of that room of the Bible woman that I stayed in the year before, where there was no light and so much smoke.

There is no suitable stopping place half way between Kulleth and Hasan Kefe, so we went a short distance the first day to Ain Kaf, a pretty Moslem village where we were well received by the headman and government officials there. The second day proved longer and more difficult than we anticipated, for our muleteers did not know the road; we got lost, went across plowed fields that the rain of the day before had made difficult to walk through; crossed a deep ravine where there was no road and at last got on a road that proved to be a short cut that goes straight up on to the rocky cliffs that form the southwest bank of the Tigris for some distance near Hasan Kefe. Then we traveled across and along the mountain range for five and a half hours. Three times we had to make steep descents into very deep valleys or gorges that crossed our path, and then climbed up the opposite side. The road was simply a path and we met no animals all day, but a couple of mules without loads. Near Hasan Kefe we met some men on foot returning to their villages,

each with his little kerosene can in his hand. We only saw two villages on the mountain and one of them was just a house or two by a mill in one of the gorges. In many places we had to go over smooth rocks and I had to walk for fear my mare's legs would go out from under her. In the steep descents and ascents it was also impossible to ride our animals; but mother got so tired that she had to ride and got on Yacob's loaded mule, much to the disgust of the muleteer. He would not help but I pulled the halter rope and Yacob pushed behind to keep her from falling off. We arrived about sunset and went to bed in the chapel as soon as could be arranged. The next morning, being Sunday and as the people are in the habit of having church service an hour after sunrise, we had to hurry up and get our beds and belongings into a corner beside the pulpit, covered over with a curtain. I was afraid that mother would be sick but she stood it very well.

When in these native houses it is very much like being outdoors. Very few have stoves or glass windows and usually the door is left open for light. When I wished to study or write a letter I usually sat by an open window, or if cold, outdoors in the sunshine. We usually kept on our coats and had a pan of coals to keep our toes and fingers warm. We only had candles with us but could often borrow a lamp with a narrow wick of some one.

At the women's meeting at noon they are in the habit of having a collection. A red handkerchief is spread on the floor and each one drops something on to it. One little two-year-old took great pleasure in putting in his mite. The houses of Hasan Kefe are cut into the rock itself, and sometimes the rock gives a warning sound and the people in that part move out. After a month or more, a portion of the rock falls, taking the houses with it. They told us that a slight sound had been heard in the chapel and since then it has been heard twice so they do not dare to meet in the chapel any more, but in the teachers' house, which is built on the rock above. The school has had to be closed. It is too bad to lose the place for so much has been spent on it. I hope as times of political security come that the people of Hasan Kefe will move to the ruins of the ancient city on the flats of the river below.

We were pleased with the work of the new graduates in theology both in Hasan Kefe and in Kerboran. They seemed to be honored by all the people, even government officials. In the latter place five of the leading men in the government came to call on us and gave us our first news of peace made with Italy and the breaking out of the Balkan War.

The ruler of the village expressed his appreciation of our work there. The preacher told me that he was asked to have a part in managing the affairs of the village but he declined,—knowing the dishonest way in which things were managed. But he takes special interest in affairs because it is his own native village. He had taught school the year before but this year he had not begun, hoping the people would unite in asking for a teacher and would give what was necessary for her salary. We told them it was not possible for the Board to give a teacher this year, though some of the people begged for one and promised to pay what was necessary. So we told the preacher he had better continue his



A NEW VILLAGE CHAPEL SHOWING MARDIN MOUNTAIN IN THE DISTANCE

teaching for another year, even though he has a parish of sixty houses and is expected to call at many other places. So he teaches a couple of hours in the morning, visits the houses in the middle of the day and teaches again in the afternoon a couple of hours. But the people do not consider that he is doing much for them, for they wish the children to stay with the teacher from sunrise to sunset. In the meeting house it is interesting to see the tall mud bins, dividing the women from the men and filled with barley, wheat, peas, raisins, etc., and jars of grape molasses, that had been brought as tithes and were waiting to be sold. The preachers always have to wait until this time of the year to get the part of their salary that is given by the people.

Midyat has for a long time been our strongest Protestant community. These mountain people in their zeal in the worship of God have gained a strength of character in their mountain strongholds that makes them very different from their servile brothers of the city who have been seeking the world and the riches thereof. God has blessed these Midyat people with riches, but I am afraid this has been the cause of their losing something more important. The present generation are growing up to seek riches instead of God, and they are beginning to get their punishment, for in this visit to Midyat we found that some rich families have lost heavily and there are many poor among them. They have purposed to have a worthy house in which to worship God. For several years they have asked help from the Board for this, and at last a couple of rich men have undertaken to build it. It will be the finest edifice of the kind in our field. They have chosen a good spot on high ground where it can be seen from all sides and have already built the high walls with beautiful ornamentation cut in white and pink stone. The interior is very roomy and the roof will be supported by two rows of columns. There will be an elevated place for the women at the back. I was very glad to see this building for we have very few places in our field that seem fitting for the worship of God. The places that have been used in Mardin and Midyat for a long time are like barns. It is not surprising that the children grow up to have no reverence for the worship of God in them.

We spent nine days in Midyat, our longest stop, and were able to hold six meetings with an attendance of thirty or forty on week days and a hundred on Sunday. I was pleased with the interest they took in the meetings and with their quiet attention. There has been a great improvement since I first visited them in 1906. Since then the young women have kept up a weekly Christian Endeavor meeting, and they have made a rule that when they enter the church they are not to remove their outer covering of silk or cotton which they wear in the street to cover their fancy clothes and gold ornaments. This removes the inclination to look about at each other during church and makes them more attentive.

We found it difficult to find anyone to take us from Asakh to Nisibin; no one dared to go straight down to the plain, the way we went in 1909, for the Arabs were getting lawless and though our Christian muleteers were afraid of nothing in their own mountains, they did not care to show their faces on the plain. They wished to return to Midyat and go

down a nice new road to Nisibin, but we had seen all we wished of the rocky road to Midyat; so at last we compromised, keeping on the plateau for two days and coming out on to the plain about six hours from Nisibin. The eight hours of the first day were pleasant riding on the plateau and down a broad valley through lands formerly well cultivated but now overgrown with brush. Toward evening we saw before us the village of one of the important *aghas* of the region, with his castle crowning the hill. We had to climb a steep ascent from our valley to reach it. We went straight to the door of the castle and asked if they would take us in for the night. They took us in through the high gate into a large yard full of sheep and we waited on the arched porch while the servants swept out the large hall or reception room, for the *agha* was away, fortunately, at his other castle near the plain. It was growing dark by the time we went in, but a lamp was brought, a rug spread, and we visited with the ladies of the house while our things were arranged for the night. We found that the tall capable looking woman was the *agha's* first wife, and that she managed everything in his absence. She has a son old enough to go as a warrior with his father. Two other wives lived here and two more at the *agha's* other castle.

The next morning we started soon after sunrise and at our request were provided with two armed escorts, a Moslem and a Christian, looking much alike in their long white shirts, little jackets, turbans and sandals. On the march these shirts are tucked up to give their legs freedom, and though carrying guns and cartridges they could run along very lightly. For three hours we wound among the hills, over rocks, among trees and grass covered with fallen leaves. We could almost imagine ourselves in a quiet wild spot in some other country. For three hours we saw no signs of life but two deserted villages. For several years no one dares to live here except a short time in the spring to pasture sheep. At last we reached the village of Habbab, where our guides told us there was a seat of the government and we could get soldiers for guides. They did not wish to take us to the village for fear of showing their Mauser rifles which only soldiers are allowed to have. So we agreed to dismiss them before we reached the village, but they were not satisfied with what we paid them and so followed along. As we were ascending the hill to the village I saw one put a cartridge in his rifle. I do not know what his ideas were but evidently he was ready for an emergency. Perhaps he had enemies in the village. We hurried our animals along and soon reached the house of the government official who is a Christian, only to

find that the three foot soldiers stationed there had been gone an hour on some business. He was hospitable and wished us to stop but we did not wish to lose time. We asked him for a written order to one or more of the soldiers to accompany us. After much talk we got him to do this and to give us an escort of two men to the next village where we hoped to overtake the soldiers. The road was rocky and difficult here and when



HEADMAN IN A VILLAGE

we reached the village at noon we found the soldiers and all the able-bodied men of the village gone to ward off a raid. We were assured that the soldiers would return soon. So our escort returned and we ate our lunch and rested in the chief's house. By and by the men of the village returned and said that the soldiers had gone on to Mat Bob. As the men of the village would not accompany us we had nothing to do but start out alone at two o'clock. My mother and I were riding our own animals and we had two loaded mules, Yacob riding one of them. Each mule had his owner walking beside him. As we started into the gorge that was to bring us down to the plain, Esa was quiet as

usual, but Kelkie, a big strong man, tightened his girdle and broke into song, which sounded very brave as it echoed up the mountain side. In an hour we passed the ruins of Kalat Jedeed, an old castle high up at our left. It must have been a good stronghold in its time for the mountain side was very steep below it. It is in a good position overlooking the gorge and the hills between it and the plain. We kept wishing we had time to look back at it as we descended, leading our animals and picking our way among the boulders in the stream bed. An hour and a half later we had

come out on to the foothills to Mar Bob. The soldiers were at the *agha's* house, tired and expecting a good feed, and had no mind to come with us. We did not wish to spend the night here but at a village on the plain an hour away. The soldiers also informed us that they could not accompany us to Nisibin as that was outside of their territory. The two Moslems would not come at all, but made the third, a Christian, come with us. As it was sunset then it was dark before we reached our stopping place. Here we found friends who took us in and cooked a good dinner for all our men.

We got back to Mardin after an absence of thirty-four days. Fifteen of these we were on the road, traveling an average of six hours a day or about twenty miles, making nearly three hundred miles in all. We visited eleven places where there were Protestants, in seven of which there were schools; and held twenty-seven meetings with an average attendance of twenty.



For list of officers see second page of cover

ALICE DWINELL JEWETT

BY MRS. J. K. MCLEAN

Words are inadequate to express full appreciation of our dear Alice Dwinell Jewett, who in January last departed this life at the home of her daughter, Mrs. William Greeley in Washington, D. C. Hers was a full life and began its active service early. Born in Salem, Mass., Oct. 14, 1852, she came to California by way of the Isthmus in 1864, with her mother, sisters and brother, her father having come six months earlier to take the pastorate of the First Congregational Church in Sacramento. As a young child she had an active interest in church work, uniting with the church at the early age of twelve. At sixteen she graduated from the Sacramento High School and went immediately to Mount Holyoke Seminary, from which she graduated at eighteen, completing the four years' course in two years and a half. Exactly one week after her return from Mount Holyoke, she was elected to the position of Latin and Higher Mathematics in the Sacramento High School. It was a hard place to fill

as her pupils had been her boy and girl companions, but she filled the place most satisfactorily for three years. In May, 1876, she married Rev. Henry E. Jewett, in her father's church. She went from this loved environment and from her many friends to her new home in Redwood where Mr. Jewett had built a beautiful house whose ample veranda on its three sides seemed to typify the hospitality always characteristic of its occupants. The picture of her in that parish life is especially beautiful, coming as bride with all the prestige of her father's name, her own exceptionally good education, with the friendliness and open-heartedness which always characterized her.

In later years a tender picture in memory must ever remain to those who knew her, as Sunday after Sunday she sat with her husband, son and daughters, well to the front in the Berkeley church, she and they sharing and promoting all its activities. Many a member of the First Church in Berkeley sighs to think that through death and the changing fortunes of life all that loved family have gone from them.

One other aspect of her life must be mentioned, her part as a good neighbor. In these days when city dwellers do not know those who live next to them, it was surely to the credit of Mrs. Jewett that her neighborhood in Berkeley was bound together in a singularly sympathetic manner. They knew and shared each other's joys and sorrows, and all agree it was the initiation of this family that developed this spirit in the neighborhood. She possessed a warm loving heart and out of the depth of that love, no kind act that suggested itself was ever left undone for want of time or strength. She was untiring in her devotion not only to her friends, but to those in want of a friend. This friendliness accounted in large measure for the great influence she exerted over people. She was ever the center in missionary and church circles, in club affairs, or social functions.

We wish to bear testimony particularly to her valuable work in the Woman's Board of Missions for the Pacific of which she was a most faithful member thirty-three years. For ten years she was Foreign Secretary, for ten more our most valued President, and the remaining thirteen she was Branch Secretary, conducting all correspondence with most wonderful ability, many of these years editing a column of the W. B. M. P. in the Pacific.

The love of missions she inherited from both father and mother. The latter was one of the founders of the Woman's Board of Missions for the Pacific, and mother and daughters, Mrs. Jewett and Mrs. Wilcox, served

together on that Board for many years. In her very active life, the missionary work (next to that of her immediate family) lay nearest her heart. Her home was ever open to the incoming and outgoing missionary, and no visitor was ever more welcome. She had a trained mind, and was a clear and forceful speaker. To her wise counsel and correspondence was due the solving of many intricate problems connected with the work of the Board.

As an illustration of her devotion to missions, the following incident is given. When President of the Board in 1893, a little son was born into their home. As they lived many miles from the Bay cities where the meetings were held, some regretfully thought she might have to resign her office. But no, the baby came to the meeting. It meant a very early start for mother and child, a hurried breakfast, a two-mile carriage ride, catching the eight o'clock train, a seventy-mile ride, a strenuous meeting, and home the same afternoon. During the thirty-five years she served the Board, a great deal of the time living out of town, she was rarely absent from its sessions. She was devoted to the Board work, and never will its interests be served by a more consecrated and devoted spirit.

Just now most prominent in our minds are her more recent services to the Board, serving as she did on the original committee to raise the \$20,000 required for the new building for the girls' department of the Doshisha in Kyoto, Japan, and raising personally a large part of the first \$10,000. When the work lagged she was appointed to write an article for publication, setting forth the great need of the building. Then followed the leaflet, "A Call to Build," over the signature of the Doshisha Committee. On several occasions she represented the Board at important conferences with the American Board in the East, at one time going to Boston on one day's notice. It is not saying too much that the W. B. M. P. consider the new building for the Doshisha School, now finished and paid for, and named Pacific Hall, a fitting Memorial of our dearly loved Mrs. Alice Dwinell Jewett.

CHRISTIANITY asserts that Christ means everything to the believer, and if He does, the believer will be driven by an overmastering desire to make known to all the glad tidings of so great a salvation. The missionary enterprise in this light is the surest evidence of the esteem in which Christ is held. The Church that is doing nothing to extend His knowledge to the heathen world is furnishing such proof that Christ means little to it as no amount of verbal worship or protestation of devotion can annul.—*Robert E. Speer.*



Junior Work

Evangelistic Medical Educational

WHAT SHALL WE STUDY THIS YEAR?

For the educational work which its leaders must do during the year 1913-14 the Junior Department makes the following recommendations:—

For the **Young Women's Auxiliaries** where the average age is eighteen or over Mrs. Raymond's, *The King's Business*, the Central Committee's text-book for the year, is urged. Young women like to be efficient, and this study of increased efficiency for missionary societies will appeal to them if well used. The opportunity for thus bringing missionary work before them, couched in the same terms they are applying to their other activities, is rich in possibilities. Do not neglect it. If in your particular case it is well to supplement several programs based on this book with other material, use the course referred to for Christian Endeavor Societies. Paper cover, 30 cents; cloth, 50 cents. *How to Use*, by Mrs. Montgomery, 10 cents. *Suggestions to Leaders of Study Classes*, by Dr. Sailer, 10 cents.

For **C. E. Societies**, and all **Girls' Auxiliaries** where the age is only slightly under eighteen, a new popularly written book on Turkey by Secretary Brewer Eddy of the American Board will be found timely. It is entitled, *What Next in Turkey?* Christian Endeavor Societies may well substitute a series of programs based on this for their monthly missionary topics as they will prove both more interesting and more profitable. Suggestions for such programs are printed at the end of the book. Board cover, 25 cents.

For **Older Mission Bands and Junior Societies** (ages 11 to 15), *Crusaders in Turkey* has been prepared by Miss Mary Preston as a manual for the leader's use. It treats Turkey as a land of "crusades" and seeks to enlist older juniors in the army of the "Quiet Crusade." It has been written especially with view to use in program meetings, and definite outlines accompany each chapter. Price, 25 cents.

For **Younger Mission Bands and Junior Societies** (ages ten and under), *Missionary Helps for Junior Leaders*, by Miss Margaret Applegarth and Miss Nellie Prescott, will prove invaluable. This is a series of six

programs on different countries and a number of others suitable for special occasions. The illustrative material suggested is especially fine and is thoroughly practical since it has all been used in a primary Sunday School. Any leader, even in societies considerably older, will find this book an exceedingly helpful supplement to the course she chooses. Price, 25 cents.

For Primary and Junior Sunday Schools definite announcement of material cannot be made until September 1st. A series of *Five Minute Exercises* and outline pictures descriptive of Turkey will be prepared similar to those on China a year ago, and all schools will be asked to contribute to School Work in Turkey. If you are interested in Sunday-school work write for a descriptive circular. Perhaps your superintendent would be glad to see one.

None but poor leaders ever accept wholesale the suggestions of any educational department. You will need, therefore, to scrutinize carefully these proposed schemes in view of the particular individuals and circumstances involved in your work. If despite the department's attempt to meet each leader's requirements effectively, you find nothing in the above list which can be modified for your use please write to the Junior Department, 704 Congregational House, Boston, or to your Branch Junior Secretary for further help. No leader should face her year's work without adopting some definite course as the basis for it. Missionary consecration does not develop until interest has been aroused, nor does interest grow without being fed by knowledge, nor is knowledge possible without a leader's planning.

OUR FIELD CORRESPONDENTS

Mrs. Mary D. Banning writes from Tirumangalam, India:—

Our pastorate recently had a Christian Endeavor rally. About four hundred villagers, old and young, came in on bandy and on foot the day before, or rather started the night before and were on hand bright and early. We had songs and speeches from eight to eleven, then dinner was served in tent and schoolhouse, and at 2.30 the afternoon meeting with more songs and speeches. The songs were usually accompanied by a one-note accordion, drum and cymbals. At five, a procession was

formed and we went singing through some of the streets of the town. Some of us rode on an uncovered bandy and attracted much attention. It was great fun and quite an imposing throng. There were a number of banners and flags and a very large red umbrella to grace the occasion.

I told you about the Hindu girls' school in the town and how sorry we were when we came here to live, to find that there were only a handful of girls in our school. Since then, however, we have grown to a school of thirty-five. They are dear little girls of caste homes. All the Brahman girls attend the new school. We are very glad indeed to get the children of this class for they are the hopeful castes of this community.

We are very thankful that Mrs. Chandler has recovered from typhoid. She has had a very trying time. It is hard enough to be well during this terrible hot weather, and to be sick is misery. We have great hopes that Dr. and Mrs. Jones will be greatly benefited by their trip. The Kodai exodus has begun. I think we are having an unusually hot season. It is over 90° now at eight, and during the day it hovers between 92° and 95° in the bungalow. However, we are all well and have plenty to do. Harvest festivals are on in full swing and we have a very full program before Kodai. Since Mr. Chandler has taken over the dictionary work, Mr. Banninga has been circle chairman and so he has to attend heaps of helpers' meetings, committees, harvest festivals, etc.

A young man has just been in to bid me good-by. He has been attending a government training school here for a year and has greatly improved; he was such a rustic when he came. He is the only Christian of his family, but he is working for the salvation of the rest. He has brought a few boys to the boarding school from his village and they have joined church this year. It makes us realize more than ever that sometimes the Lord uses what looks to man very inferior instruments, but really are true gold.

Miss Isabelle Phelps writes from Paoting-fu, North China:—

Our city work is encouraging as well as that in the country. During the past few months we have become acquainted with some of the teachers in a large girls' school here in Paoting-fu, and as they seem very friendly we hope that some day a Bible class may be the result.

The schools in our compound have now disbanded. We hope many of the pupils will do a good deal of Sunday-school teaching and other religious work during the summer. Some of our girls had thirty miles to walk home, and expected to have to wade through the water in some

places because a severe rain last Sabbath flooded large sections of territory. They started off seemingly with good courage, however. One of the schoolboys had sixty-seven miles to walk home, and expected to cover the distance in two days. These boys and girls appreciate something of the value of an education, and are willing to put forth a good deal of effort to gain one. English is one of the most popular studies in the curriculum at the boys' school, but we are unable to offer it in the girls' primary school. Some of the boys really speak English a good deal. Recently Mrs. King has been having them write letters, addressed to any friend whom they might choose. She was rather staggered when one boy handed in a letter addressed to God. We foreigners were all greatly interested in reading what he had to say, so perhaps you may be also. It is as follows:—

“My Very Very Honoured God:

“Thou are my good friend. And please help China with your holy hands Because this is a very weak country. Nearly several ten years. There are many foreigners in China. Some of them have taught us which the new knowledge. Some of them showed us which the truth of God. How God gentle, kind, passive with men. So we should trust thee. And some of them led us went down to some bad ways which were taught us to smoke and so forth.

“Please thou choose the true friends leave in China to help us. And drive out the old men from here. But I know that a great many men of America were our good friends.

“Yours Truly,

E. L. Ma.”

You and I feel like saying “Amen” decidedly to this letter, do we not? Alas for the fact that one of these American cigarette agents has a store in our city and travels extensively throughout all this region. The agents of this tobacco company give away a great quantity of cigarettes and strain every effort to inculcate a craving for tobacco among the Chinese.

Miss Elizabeth C. Clarke writes from Sofia, Bulgaria:—

We still hope against apparent certainty that war will be averted. For five weeks the three denominations in Sofia have been holding union prayer meetings, most of them here in the kindergarten, to pray for peace. To many the agony of hope is changed to the heartache of certainty. One is constantly meeting women in heavy mourning: many more mourn without the outward sign. A sixth of the population is, or has been, in the army.

A WIDER VIEW

During the last eighteen months as the report of the United Brethren reminds us, the missionary leaders of Japan have undertaken to find out the exact religious condition of the Empire. Most thorough-going investigations have been made and the statistics are being tabulated down to the population of the little villages and country districts. The results announced are the greatest challenge ever sent out from Japan,—namely, that of the 50,000,000 people in the Empire, 35,000,000 are without gospel privileges. This means a greater population than is now found in all the United States west of the Mississippi River.—*The Missionary Review*.

John R. Mott in his recent conferences in China laid great stress upon the need for new literature. The official and scholarly classes and the people generally are eager for new knowledge and their attitude toward Christianity is widely different from what it was formerly. If the Christian Church does not take advantage of this exceptional opportunity and meet this demand for knowledge by a large production of books, periodicals and newspapers making clear the Christian message, pernicious literature will obtain a hold, producing evil results which later Christian efforts will find difficulty in eradicating.—*Ex.*

The Rev. A. B. Saunders writing in *China's Millions* contends that the greatest need in China to-day is an aggressive movement to reach the masses living in the country districts. Mr. Saunders quotes the opinions of a considerable number of experienced missionaries to show that itinerant work and open-air preaching are much more neglected now than in past years and that the time of the missionaries is increasingly absorbed by institutional work, by the instruction of the Christians and by the oversight of the churches. The door of opportunity is at the present moment open in China in a sense in which it never has been open before.

In connection with the above statement it is interesting to note in the *International Review of Missions* a quotation from the *Allgemeine Missions-Zeitschrift*, in which Herr Voskamp, superintendent of the Berlin Mission in Tsingtau, China, sets forth the direful condition into which, Kuan Kung, the god of war, has to-day fallen. After a brilliant

career during which increasing honors were heaped upon him by successive dynasties, he is to-day degraded and thrust back into his original position as the hero of a tale, for, says Herr Voskamp, China is engaged in making an inventory of her possessions which it has inherited from past millenniums; thrones are being shaken, sons of heaven are being degraded, gods and heroes are being deposed and even Confucius whom the last imperial edict had raised to the rank of deity is in danger of losing his divine rank and worship. It is true that this twilight of the gods is spreading only gradually among the people but it is bound to deepen. The results are that the hearts of the people are being left cold and bare. A sense of helplessness and perplexity may be detected in the faces that one meets. This waning of the power of the ancient deities seems to Herr Voskamp a providential preparation for the gospel, resembling the void which in the Roman Empire made the hearts of men receptive of the good news of a Saviour who died and rose again for man's salvation.

Similar testimony is found in the *Missionary Review* as to the danger of the loss of the old religions in Japan: "The outlook among the educated classes in Japan is one which should cause deep searchings of heart among those who are in trust with the gospel. It seems from the figures of a religious census recently taken in the Imperial University in Tokyo that of the students in attendance, three fourths declare themselves agnostics, while 1,500 are content to be registered as atheists. That leaves only 500 of the whole number to be accounted for and of these 60 are Christian, 50 Buddhist and 8 Shinto. The old beliefs are largely gone in Japan and the issue is no longer between Christianity and Buddhism but between Christianity and nothing."

Dr. Harlan P. Beach, writing of his visit to the Uganda Mission in the *Sunday School Times*, says of the Mengo Church: "Monthly it gathers about six hundred children from a region about ten miles in diameter. The poor boys and girls have done what they could in their own neighborhood but they are filled with a passion for the regions beyond, where savagery is still rampant, and they have been planting spare bits of gardens, whose produce they monthly contribute to the furtherance of the gospel in remote regions, the aggregate netting some \$60 a year. In a single month they have brought in 1,800 pounds of seeds to be sold for the cause. Missions have made the people of Uganda a nation of readers. Churches are planted everywhere, though often they are 'churches in the house.' Then comes the church-school where all learn to read as well as to worship. Education is more formal in the principal centers, having as its foci the king's school for youths in Budo and the higher girls' school in Gayaza. The latter is specially interesting as it shows how the new womanhood of the kingdom is coming to its own. Two of the most notable pupils when I was there were the king's sister, a most bewitching damsel with all the beauty and grace of an Occidental princess, and another girl who is the daughter of the man who murdered Bishop Hannington!"



Our Work at Home

AROUND THE COUNCIL TABLE WITH OUR PRESIDENT

A Fear and a Desire

The Fear:

That some of our auxiliary leaders having looked through *The King's Business* will lay it down with the thought, "I can never use that book in our meetings—nobody would listen to such dryness!"

The Desire:

That such readers take the book again and thoughtfully consider its bearing upon the future of our Board work. For this study of our King's business is vitally related to the splendid advance movement we need to make all along the line, by means of the Congregational division of the army as well as every other division.

Dear leaders gathered about our big table which stretches from Ohio to the Atlantic, from "way down East" to "way down South," if you would *all* agree to join in a thorough and enthusiastic use of this book during the coming year *there can be no doubt* that the Board would take a leap forward such as it has never taken in any single year.

May I explain why I am firmly convinced of this fact?

Because such a study means:—

I. A review of our task.

Many of us have never yet clearly seen the aim toward which the Board is striving. How many women in your society can locate our fields or can number and describe the women and children who look to us, Congregational women, as to no other source, for all the knowledge they will ever gain of a loving Saviour and the new life? Would it mean advance to have many of them know?

II. A reckoning of our resources.

Who of your circle knows how many Congregational women there are in our territory, who are available, what their financial strength, what their talents? Would it not thrill all of our earnest-hearted constituency to realize how and why our resources are actually sufficient to meet our obligations?

III. The application of thorough business principles to our local work.

The study of this text-book will differ from that of any previously used in that *the study includes action*. Some young men of our acquaintance

are studying forestry and, as an essential of the course, are in camp this summer in order to *practice* forestry. So we foreign missionary women are now called to develop ourselves while we study ourselves!

Just here we strike the value point in the course. Do you need new vitality in your society, new members, new attendants, new money, new fervor? This is the year of years to aim for it definitely and to strive for it scientifically—which means sanely, thoroughly, systematically, perseveringly.

IV. A keener realization of the power of prayer.

Read the pages on Prayer. Think what it would mean to follow out those suggestions *in every society*.

A study along the three lines named above can but bring us to the source of all wisdom and strength. When many catch the vision and then are pressed with a sense of the futility in all our strivings, they are ready to pray and to receive God's response. He will respond.

A necessity for all societies planning this semi-study, semi-practice course is an Efficiency Committee to see that it is put through. Call it perhaps by the old name, Program Committee. Let the president lead it or be on it *ex officio*. The name and the make-up will vary. The duties of a thorough canvass, broad plans, varied programs, constant supervision and persevering prayer, will mark every such group.

M. L. D.

It is hoped to have a series of study outlines on *The King's Business* ready in September.

PRAYER CYCLE FOR SEPTEMBER

Lord, increase our faith

For great wisdom and enthusiasm in beginning the work of the year; for a clear perception of comparative needs; for discontent with little plans and ideals; that we forget self and glorify Christ; for an awakened church; a revival of missionary intelligence and interest; for the Church abroad; for a spirit of sacrifice and devotion extending from our own personal lives to our Church and throughout the world.

Prayer for Korea, that the Church in her sore trial and persecution may glorify God; that justice may prevail; that the revival may continue till the nation is Christian.

DAILY PRAYER FOR THE WORLD

In a paper entitled "The Prayer Factor in the World's Evangelization," Dr. R. P. Mackay of Toronto presented to the Foreign Missions Conference at Garden City, Long Island, last spring, a plan for united and systematic prayer for missions.

In connection with the Noontide Prayer recommended by the Federa-

tion of Woman's Foreign Missionary Boards (see LIFE AND LIGHT for July) it may be helpful to some to use the following Cycle of Prayer based upon Dr. Mackay's suggested plan.

Sunday. Praise for the unspeakable gift of God's love; for the share He gives us in His work; for those He has delivered from the power of darkness and translated into the Kingdom of His dear Son.

Monday. For a realization of the need of the non-Christian world; its helplessness, its poverty, its materialism, lust and superstition and inadequacy of its religions; its spiritual hopelessness.

Tuesday. For a truer conception of the Mission of the Church; for more consecration and sacrifice; for a full surrender to the leadership of Christ; and that the Lord of the harvest will thrust forth laborers into His Harvest.

Wednesday. For the missionaries, that they may have a continual sense of Christ's presence, and may have greater access to the hearts of the people.

Thursday. For religious liberty and peace.

Friday. For the evangelization of the whole world and the establishment of the Kingdom of peace.

Saturday. For the real unity of all true believers in Jesus.

THE NORTHFIELD SUMMER SCHOOL

BY IDA Q. MOULTON

With seventeen flags, representing as many nationalities, spanning the audience room of the Auditorium, and our own Stars and Stripes floating from its twin turrets, the tenth session of the Summer School of Woman's Foreign Missionary Societies was opened on the eve of July 10th by Mrs. Henry W. Peabody, chairman of a committee representing ten denominations. To her and to her committee we owe much of the success of this session, said by many to be "the best yet."

The Northfield Summer School was held first in 1904 with 235 students and a few visitors. This year there were over 600 registered students enrolled and hundreds of visitors. Reckoning our study of visiting missionaries there were over eighty hours of time and thought put upon the problems of missionary activities and also inactivities.

Our text-books were *The Gospel of John*, *The King's Business*, and *The Call of the World*; and under such instructors as Dr. Holden and Mrs. Montgomery a student must have been a dullard indeed who failed to become missionized in some degree.

There were hours of study of missionary methods for women's societies. There were normal classes for the leaders of missionary organizations from the Cradle Roll up. There were classes especially adapted for young women and the missionary interests that circle around their

work. There were missionary "At Homes" and Rallies where the missionaries themselves, 25 in number, aggregating 203 years of service, could be studied at close range. There were acquaintance parties, receptions and field-day sports. There were song services by the young women whose helpfulness and enthusiasm were an inspiration to all. There were morning prayer meetings at the camps and halls, and always the sacred twilight service on hallowed Round Top. At recess time there was fun of course, but it was real missionary fun in keeping with the purpose of the school. It was fun that pleased, enlightened and instructed.

At every session of the school an invisible banner of interdenominationalism floated above the Auditorium platform. Names, creeds and church policies were forgotten. Wealth and social distinctions were set aside, while the officers from thirteen denominations joined heart and hand in praise, prayer and plans for the common purpose of discovering the quickest and best methods of bringing the world to Christ. One missionary said she was a Presbyterian by birth, Baptist by conviction, was educated in a Methodist school, married in an Episcopal Cathedral, and at present she and her husband were working for the English Baptist Board of Missions.

Efficiency and Federation, the two latest courses added to the curriculum of the school, were emphasized each day, by women whose lives proved their theories. Winsome in their personality, gracious in their bearing, witty and sensible in their conversation and plans, consecrated in their activities, they were a happy illustration of what the new womanhood should be. Add to this, the ideal weather for seven consecutive days in ideal Northfield, and you catch a glimpse of the Tenth Session of the Summer School for Women's Foreign Missionary Societies.

Brilliant from the School Recitations

Our lowest standards are not unfrequently the highest standards for those who are watching us.

The question is not how many societies have you in your church, but have you a church fine enough in its conception of the needs of humanity to admit another?

Life's interest is increased by life's diversity.

There are not two commissions, one for missionaries to go, and another for the common people to stay at home and support them. "Go spread the message" is for all.

If our wings are wet with worldliness, we cannot soar heavenward.

The means by which we reach the end is just as essential as the end itself.

The wealth of the world and the need of the world are like ships passing in the night scarcely within hailing distance of each other.

Missions is the highest form of social service.

Do as much as you know and you will know as much as you can do.

The most precious exhibit of Christianity is the Christian home.

The English language is the world's schoolmaster, and thank God it is saturated with the Bible.

One of the best by-products of foreign missions is the spirit of unity it is developing in so-called heathen lands.

In response to a desire expressed at the Summer School by some of our workers, a set of pictures of a few of our missionaries is being prepared. It will consist of six sheets, each containing five pictures with the name and station of each missionary. Price fifteen cents a set. Ready September 1st.

The story by Mrs. Daniels to be used in promoting the Home League will also be ready September 1st.

ANNUAL MEETING OF THE WOMAN'S BOARD OF MISSIONS

The annual meeting of the Woman's Board of Missions will be held by invitation of the Springfield Branch, in the First Church, Springfield, Mass., November 12-14, 1913, closing Friday noon. There will be no preliminary meeting on Tuesday, the 11th, as in previous years, but the first session of Wednesday will be devoted to features of special interest to the delegates and other workers. Entertainment is offered from Tuesday night till Friday noon to all accredited delegates of Branches from a distance and to all women missionaries of the Woman's Boards and the American Board. Applications for entertainment should be sent before October 15th to Miss Annie L. Whitten, 283 Beach St., Holyoke, Mass., chairman of the hospitality committee. There will be no reduction of railroad fares. (See editorial.)

WOMAN'S BOARD OF MISSIONS

Receipts from June 18 to July 18, 1913

MISS SARAH LOUISE DAY, Treasurer

MAINE.		VERMONT.	
<i>Farmington.</i> —Desert Palm Soc.,	12 00	<i>Vermont Branch.</i> —Miss May E. Manley,	
<i>Western Maine Branch.</i> —Mrs. J. Gertrude		Treas., Box 13, Pittsford. Arlington,	
Denio, Treas., 347 Hammond St., Bangor.		East, Ch., 5.75; Burlington, First Ch.,	
Portland, Bethel Ch. (prev. contri.		Aux., 50; Duxbury, South Ch., 2.50;	
const. L. M's Alice Gould, Alice Bradford		Franklin Co. Conf., 3; Hartford, Aux.	
McDonald, Grace Frances McDonald),		(with prev. contri. to const. L. M. Miss	
		Mary L. Lyman), 15.87; Lyndon, Aux.,	
Total,	12 00	15; Ludlow, S. S., 2.10; Montpelier, Aux.,	
		36.66; Newport, Aux., 20; St. Johnsbury,	
		South Ch., Searchlight Club, 55.70; Wey-	
		bridge, Aux., 15,	221 58
NEW HAMPSHIRE.		MASSACHUSETTS.	
Friend,	500 00	<i>Andover and Woburn Branch.</i> —Mrs. E. S.	
<i>New Hampshire Branch.</i> —Miss Elizabeth		Gould, Treas., 58 Thorndike St., Law-	
A. Brickett, Treas., 69 North Spring St.,		rence. Andover, Abbot Acad., 14.48,	
Concord. Hanover, Miss Jennie M. Burr,		South Ch., S. S. Home Dept., 25; Lexing-	
5; Kensington, Ch., 2.70; Somersworth,		ton, Hancock Ch., Jr. C. E. Soc., 10, S. S.	
Ch., 4,	11 70		
Total,	511 70		

Prim. Dept., 10; Wakefield, Aux., 38; Winchester, First Ch., C. R., 20.25; Second Ch., Do Something Band, 10.40,	128 13	Friend, 100; Allston, Dau. of Cov., 20; Auburndale, Ch., 145.85; Boston, Central Ch., Aux., 50, Old South Ch., Aux., Friend, 255, Union Ch., Aux., 100, Bible Sch. Jr. Dept., 5; Boston, East, Baker Ch., Jr. C. E. Soc., 3; Boston, South, Phillips Chapel, Inter. C. E. Soc., 3; Brighton, Pro Christo Club, 25; Brookline, Harvard Ch., C. R., 6.26, Abby M. Colby Club, 15, Leyden Ch., Beacon Lights, 9; Cambridge, Pilgrim Ch., 23.71, W. M. Soc., 9, S. S. Prim. and Kinder. Depts., 5, Prospect St. Ch., C. R., 18.10, C. E. Soc., 5, Wood Memorial Ch., 12.15; Canton, Woman's Benev. Soc. (25 of wh. to const. L. M. Mrs. John Everett), 40; Dedham, Jr. C. E. Soc., 10; Dorchester, Second Ch., Aux., 8.50, S. S., 10; Everett, First Ch., Aux., 82; Jamaica Plain, Boylston Ch., Willing Helpers M. B., 12; C. R., 12.50; Neponset, Trinity Ch., Stone Aux., 6; Newton, North Ch., Lowry Jr. C. E. Soc., 3; Newton Centre, First Ch., For. Dept., 18, C. R., 40.62; Newton Highlands, Aux., 14.48; Newtonville, Mrs. D. Brewer Eddy, 100; Norwood, For. Miss. Dept., 25; Roslindale, For. Dept. Woman's Union (Len. Off., 22.20), 24, Jr. C. E. Soc., 10; Roxbury, Friend, 10, Eliot Ch., Aux., 25, Eliot Alliance, 30, Highland Ch., Aux., 86.78, Imm.-Walnut Ave. Ch., Y. L. F. M. S., 25; Roxbury, West, So. Evan. Ch., Anatolia Club, 20; Somerville, Broadway Ch., Aux., 10; Somerville, West, C. E. Soc., 8.36; Winthrop, Miss. Soc., 6.50,	442 13	1,447 81
<i>Essex North Branch.</i> —Mrs. Wallace L. Kimball, Treas., 16 Salem St., Bradford. Amesbury, Main St. Ch., Aux., 40; C. R., 10; Haverhill, Union Ch., Aux., 10; West Ch., Aux., 15; Merrimac, First Ch., 6.69, C. R., 8.28; Newburyport, Central Ch., S. S. Helpers' Club Jr. Dept., 10; Phi Delta Pi Club, 10; Ward Hill, Elizabeth Clarke Soc., 5; Girls' Golden Hour M. B., 10,	124 97			
<i>Essex South Branch.</i> —Miss Daisy Raymond, Treas., 120 Balch St., Beverly. Danvers, Maple St., Aux., Len. Off., 11; Hamilton, Aux., 4.41; Lynn, Central Ch., Aux., 42, Jr. C. E. Soc., 10, First Ch., C. R., 10.40; Saugus Center, Aux., Len. Off., 6.42; Swampscott, Aux., Len. Off., 8.25; Wenham, Ch., 12,	104 43			
<i>Franklin County Branch.</i> —Miss J. Kate Oakman, Treas., 473 Main St., Greenfield. Buckland, Aux., 1, N. Dis. S. S., 1; Greenfield, Second Ch., Aux., 13, Y. W. Bible Cl., 21; Prim. S. S., 2.75; Montague, Jr. C. E. Soc., 2; Northfield, Aux., 39.28; Orange, Aux., 21; Shelburne Falls, Prim. S. S., 5; So. Deerfield, Aux., 4.59, C. R., 4.55; Turners' Falls, Ch., 10,	125 17			
<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Northampton, Edwards Ch., Aux.,	140 00			
<i>Norfolk and Pilgrim Branch.</i> —Mrs. Mark McCully, Treas., 115 Warren Ave., Mattapan. Marshfield, First Ch., Jr. C. E. Soc., 1.04; Rockland, C. E. Soc., 5; Silver Lake, C. E. Soc., 1.75; Weymouth, South, Old South Ch., Jr. C. E. Soc., 10,	17 79			
<i>North Middlesex Branch.</i> —Miss Julia S. Conant, Treas., Littleton Common. So. Acton, Aux.,	15 00			
<i>Old Colony Branch.</i> —Miss Frances J. Runnels, Treas., 166 Highland Ave., Fall River. Friends, 2.21; Fall River, Aux., 110, Friend, 10, Sr. and Jr. Willing Helpers, 125, C. R., 14.96; Somerset, Aux., 12; Taunton, Trin. Ch., 41.50; Aux., 88.35, Union Ch., 19.82, Winslow Ch., Aux., 41.90; West Wareham, Friend, 55,	520 74			
<i>Scituate.</i> —Estate of Mrs. Mary F. Perry,	20 00			
<i>South Lincoln.</i> —Miss Grace C. Foss., Th. Off.,	20 00			
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Jr. Dept. of Branch, add'l, 40 cts., Feeding Hills, Golden Rule M. C., 4, C. R., 8; Springfield, First Ch., The Cleaners (to const. L. M. Miss Priscilla Holton), 25; Hope Ch., King's Heralds, 9, Park Ch., Jr. C. E. Soc., 5; Westfield, Second Ch., S. S., Miss Harriet E. Savage, Cl., 3,	54 40			
<i>Suffolk Branch.</i> —Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge.				
		Total,		
		3,326 22		
		RHODE ISLAND.		
Friend,	100 00			
<i>Rhode Island Branch.</i> —Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Bristol, Aux., 125, Light Bearers, 30; East Providence, Newman Ch., Helping Hands Soc. (to const. L. M. Miss Augusta Hammarlund), 25; Pawtucket, Park Place Ch., Mr. M. T. Kinyon and Miss Nettie D. Kinyon, in mem. of Mrs. Kinyon, 100, Pro Christo Soc., 20, C. E. Soc., 10, Prim. Dept. S. S., 12.50; Peace Dale, M. B., 10, C. R., 5.40; Providence, Beneficent Ch., Lend a Hand Soc., 5; Central Ch., Prim. Dept. S. S., 10, Kinder. Dept. S. S., 5, Free Evangelical Ch., Aux., 60, Parkside Chapel, C. E. Soc., 5, Pilgrim Ch., Laurie Guild, 30, The Apprentices, 5, Plymouth Ch., Aux., 9, C. R., 9.50; Slatersville, Aux., 12 68, S. S., 10, Prim. Dept. S. S., 2.32; Westerly, Service Seekers, 20; Woonsocket, Globe Ch., Ladies' Union, 45,	566 49			
		Total,		
		666 40		

CONNECTICUT.

Eastern Connecticut Branch.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Brooklyn, Aux., 16.11; Groton, S. S., 9; New London, First Ch., Aux., 4; Woodstock, Aux. (Len. Off., 6), 15.70, 44 81

Hartford Branch.—Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Friends, 1,000; Int. on Clara E. Hillyer Fund, 212.50; Int. on Julia W. Jewell Fund, 67.50; Berlin, Aux., 20, C. R., 8; Bristol, Aux., 10; Buckingham, 21; Hartford, Center Ch., S. S., 7, Fourth Ch., Aux., 26.19, Y. L., 52; Wethersfield Ave. Ch., C. R., 5; Manchester, Mrs. Lucy Spencer, 1, Second Ch., 104.33; New Britain, South Ch., Misses M. Hattie and Sarah P. Rogers, 25; Simsbury, Ladies' Guild, 50; South Windsor, Y. L. M. C., 15, 1,624 52

New Haven Branch.—Miss Edith Woolsey, Treas., 250 Church St., New Haven. Friends, 400; Friend, 300; East Haddam, Aux., Mrs. Mary B. Olmstead (to const. herself L. M.), 25; Guilford, Miss. Study Cl., 10; Middlefield, Friends, 7.50; New Haven, United Ch., C. E. Soc., 50, 792 50
Total, 2,461 83

NEW YORK.

New York State Branch.—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. Carthage, Mrs. Sarah Lee Woodin, 1; Port Leyden, Ch., 3.04, 4 04

PENNSYLVANIA.

Philadelphia Branch.—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. D. C., Washington, First Ch., Aux., 175, Mt. Pleasant Ch., Aux., 125; Fla., St. Petersburg, Aux., 5; Ga., Demorest, Jr. C. E. Soc., 2; N. J., Jersey City, First Ch., Aux., 25; Montclair, First Ch., Aux., 200; Louise Wheeler Cir., 251.31; Newark, Belleville Ave. Ch., Y. W. Aux., 20.25; Upper Montclair, Y. P. A., 35; Westfield, Aux., 40, China Hunters, 28.92, S. S., 15; Pa., Philadelphia, Central Ch., Aux., 10, 932 48

GEORGIA.

Atlanta.—Central Ch., Ladies' Union, 25 00

Donations, \$88,837 15
Buildings, 1,390 00
Specials, 73 26

Total, \$88,181 25

TOTAL FROM OCT. 18, 1912, TO JULY 18, 1913.

Donations, \$88,837 15
Lapsed Conditional Gift, 2,500 00
Buildings, 22,620 80
Specials, 1,924 83
Legacies, 18,006 62

Total, \$133,889 40

GOLDEN ANNIVERSARY GIFT.

Previously acknowledged, \$35,180 98
Receipts of the month, 1,390 00

Total, \$36,570 98

WOMAN'S BOARD OF THE PACIFIC

Receipts for June, 1913

MISS HENRIETTA F. BREWER, Treasurer, 770 Kingston Ave., Oakland, Cal.

CALIFORNIA.

Northern California Branch.—Mrs. E. V. Krick, Treas., 1433 Clay St., San Francisco. Angels Camp, 25 cts.; Collection, 5.20; Likely, 2; Lodi, 5; Philathea Cl., 2.50; Oakland, First, 40, Plymouth, 20, Cradle Roll, 13; Redwood City, 6.25; Miss Richards, 10; San Francisco, First, Gift of Mrs. E. A. Evans for building Home for Bible Women, Tottori, 200, Mission, 15; San Jose, 135; Santa Cruz, 50, King's Messengers, 25; Saratoga, S. S., 18.50, Cradle Roll, 6.97; Sunnyvale, 6.25, 560 92

Southern California Branch.—Mrs. S. E. Hughes, Treas., 56 Worcester Ave., Pasadena. Aralox, 10; Claremont, 147.55; Highland, Jr. C. E. Soc., 1.50; Los Angeles, First, 243.58; Pasadena, First, S. S., Philathea Cl., 10, Lake Ave., 12; Perris, 3; San Diego, Mission Hills, 5; Sierra Madre, 9, 441 63

OREGON.

Oregon Branch.—Mrs. A. L. Cake, Treas., 421 West Park St., Portland. Ashland, 5; Forest Grove, 12.77; Gaston, 9; Gresham, Gift Mrs. H. E. Short, 2.25; Highland, Cradle Roll, 1.59; Laurelwood, 7.50; Portland, First, Aux., 23.75, Cradle Roll, 3, C. E. Soc., 30, S. S., 15, Nassalo, 14.60, Highland, 25; Sunnyside, Cradle Roll, 2, 151 46

WASHINGTON.

May-June

Washington Branch.—Mrs. E. V. Smith, Treas., 1533 18th Ave., Seattle. Bellevue, 4; North Yakima, 11, S. S. Home Dept., 2; Roy, 7; Seattle, Fairmount, 5, Pilgrim, 90, Mrs. London, 15, Plymouth, 100, University, 5, West, 5; Snohomish, 2; Spokane, Westside, 10; Tacoma, East, 5, First, 25; Walla Walla, 85, 371 00

Total, 1,525 01

R. B. FERRIER, Asst. Treas.

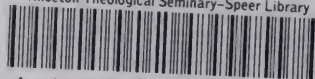
For use in Library only

For use in Library only

1954

I-7 v.43
Life and Light for Woman

Princeton Theological Seminary-Speer Library



1 1012 00316 7485

68.2